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NATIONAL CONFERENCE.

The Week's Programme.

- Monday.**—Guilds' Union Meetings.
7.30 Young People's Rally.
- Tuesday.**—12.30, Pensions Fund Meeting.
3.45, Social Service Union.
4.0, President's Reception.
4.30, Business Meeting, I.
7.30, Religious Service. Sermon by the Rev. P. H. Wicksteed.
- Wednesday.**—9.30, Communion Service.
10.30, President's Address.
11.30, Conference ("The Problem of Evil"). Professor Henry Jones (Glasgow).
2.30, Business Meeting, II.
7.30, Conversazione.
- Thursday.**—9.30, Religious Service. Sermon by the Rev. Dr. S. A. Eliot (President, A.U.A.).
11.0, Conference ("The Wider Meaning of Modernism"). The Revs. J. M. Lloyd Thomas and J. W. Austin.
2.30, Conference ("Reform of the Poor Law"). Mrs. Bosanquet and the Rev. Percy Dearmer.
7.30, Public Meeting.
- Friday.**—9.30, Service of Consecration.
10.15, Conference ("Our Congregations"). The Revs. F. K. Freeston and J. Harwood.
12.30, Address on "The Ministry as a Vocation," by the Rev. Dr. J. Edwin Odgers.

NOTICE.

THE OFFICIAL REPORT of the NATIONAL CONFERENCE MEETINGS AT BOLTON, April 20-23, will be published in "The Inquirer" in two enlarged numbers, April 24 and May 1. The Report will not be issued separately in book form. Orders for extra copies of the two numbers should be sent in at once.

NOTES OF THE WEEK.

It may be well to repeat here the terms of the resolution to be moved by the President, the Rev. Joseph Wood, and seconded by the Rev. C. J. Street, at the second session of the National Conference business meeting at Bolton, on Wednesday afternoon:—"That in view, both of the changed conditions of the age, and the pressing need of our churches for a closer and more practical fellowship, whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity, this Conference, while avoiding any assumption of ecclesiastical authority, and resolved upon the maintenance of the ancient liberties of the churches, is of opinion that the time is opportune for a resolute effort to secure effective co-operation among our Institutions, and to bring the churches into a more vital fellowship, and instructs the Conference Committee to prepare and present to the Conference a plan for the carrying out of these objects. That the Committee of the Conference is accordingly instructed to consult with the British and Foreign Unitarian Association, the Managers of the Stipend Augmentation and Sustentation Funds, and the Committees of the Local Associations, by means of Joint Committees of these bodies for special purposes, and in any other way that may be deemed desirable, with a view to a full consideration of all the questions involved, including the suggestions now made by the President."

DR. ELIOT preached last Sunday morning and evening in St. Vincent-street Church, Glasgow, and in the afternoon took part in the induction of the Rev. Arthur Scruton to the pastorate of Ross-street Church, where his remarkably sympathetic and inspiring address made a deep impression. In the *Glasgow Herald*

of Tuesday the following letter from Dr. Eliot appeared:—

Sir,—My attention has been called, during a very brief visit to Glasgow, to a leader in the *Herald* of April 10 on "Religion in the United States." In the main the facts presented are accurate and the inferences just, but there is one extraordinary statement to which I beg leave to take exception. It is declared that "the Church of Emerson and Channing is dying or dead." Nothing could be more remote from the fact. It is indeed a small body, but, with the possible exception of the Christian Scientists, the Unitarian Church is proportionately the most rapidly growing Protestant communion in the United States. It numbers in its fellowship many of the most trusted leaders of the national life, including the President of the United States, the Chaplain of the United States Senate, the Presidents of several of the great universities, the leading men of letters and of science, and an extraordinary number of men distinguished in the public service. It is a Church not only of most honourable record but of great present significance and usefulness. Its own life is vigorous and progressive, and its principles of thought and conduct are diffused and recognised in the life of almost all the Protestant communions. A distinguished visitor from Great Britain, who had opportunity while in America of hearing many of the leading preachers of all denominations, publicly declared that in all his experience in American churches he had really heard but one message. That message was Channing's. A great Bishop of the Episcopal Church promptly answered, "That is true. We all preach Channing."—I am, &c.,

SAMUEL A. ELIOT, President of
the American Unitarian
Association.

Glasgow, April 12.

MR. WINSTON CHURCHILL, President of the Board of Trade, in a letter to the Chairman of the Liberal Party in Dundee, published this week, exposes certain errors in the current discussion on the Naval strength of this country, and finally deals with what he calls "the most monstrous error of all:—

"It is this: that there is a profound antagonism of interests between the British and German nations which can only be resolved by a supreme trial of strength towards which the tides of destiny are irresistibly bearing us. I should think it

mischievous and certainly ridiculous to set this down on paper, were it not that it has been affirmed by public men of the most diverse opinions, and of unquestioned sincerity. No more fatal obsession could benumb the brain of a statesman. No more abject repudiation not only of the whole message of Liberalism, but of the very structure of civilisation, could be demanded of us. It is not true. There is no natural antagonism between the interests of the British and German peoples. None of those racial, territorial, dynastic, or religious causes of quarrel which have in the past set the world on edge, or which in the present contribute to the instability of States, exist, or have ever existed, between Great Britain and Germany.

"We have great things to remember from the past, and nothing to forget. There is rivalry in commerce, no doubt; but there is also a substantial and growing interdependence. No Continental nation is commercially more necessary to us than Germany. She is our best foreign customer and we are hers. In spite of the evil forces we see at work in every land, the foundations of European peace are laid more broadly and more deeply every year. The interlacing of interests, the complexity of modern life, the improvements in communication, the expansion of knowledge, of culture, and of comfort, the movement among individuals of every class—all point to a greater security, to a surer confidence, and to larger and more obvious forms of common interest between every country, and between few countries more than between Germany and ourselves.

"If a serious antagonism is gradually created between the two peoples, it will not be because of the workings of any natural or impersonal forces, but through the vicious activity of a comparatively small number of individuals in both countries and the culpable credulity of larger classes. It becomes the first duty of men of light and leading to resist these nightmare moods, to repel hateful and deluded acceptances, and to deny all countenance to that spirit of distrust which, without any physical embodiment, has already sensibly darkened the outlook of mankind."

"SONG was his natural voice. He was the greatest of our lyrical poets—of the world's, I could say, considering what a language he had to wield." So George Meredith wrote of Swinburne, on hearing of his death last Saturday, to Mr. Watts-Dunton, his friend and house-mate for thirty years at Putney. And similarly, a leading article in the *Glasgow Herald* concluded with this high estimate: "Where a congenial note was struck, and where intensity and spontaneity warded off his besetting sin of diffuseness, Swinburne soared to lyrical heights unattainable by any of his contemporaries. In metrical variety and melodiousness he stands alone among European poets. The rough quartz of British speech became fluid gold in his fingers; he made English more sinuous and sonorous than his master Hugo ever made French. Had he been born a hundred years earlier he would have inaugurated a strange new era of English verse. But it is one of the paradoxes of destiny that he

should have piped to those who could not dance, and put a hundred new songs in mouths that had forgotten how to sing."

ALGERNON CHARLES SWINBURNE was seventy-two at the time of his death, and he was the last of our great poets of the nineteenth century. It was "altogether a new and intoxicating music, a new and enchanting voice in English poetry," said the *Manchester Guardian*, which was heard in Swinburne's "Atalanta in Calydon," first published in 1865. Next year came the "Poems and Ballads," marking "an epoch in the history of our literature." The book, however, was met by a storm of protest: "It was the chosen subjects, and still more the prevailing tone, of the poetry—at once disdainfully unethical, cynically mutinous, feverish, and sybaritic—that were fiercely attacked by the greater portion of the Press. It is needless to recount the heads of the indictment. Some honesty of purpose and some degree of justification must be granted to the censors whose indignant protests frightened the publisher into withdrawing the offending book for the time being from circulation." Swinburne himself was quick in retort, and he found other defenders, of whom W. M. Rossetti was the first. After a time a more favourable judgment prevailed in the reviews. "The *Examiner* was the first to publish a distinctly laudatory article, attributed at the time to the late Professor Henry Morley; and *Fraser's* followed suit, declaring that 'the volume on the whole is neither profane nor indecent,' although 'a little more clothing, in our uncertain climate, might perhaps have been studied with advantage.'"

In his "Songs before Sunrise," 1871, and "Songs of Two Nations," 1876, Swinburne gave passionate expression to his love of freedom and his admiration of the Italian patriots. For Mazzini he had an intense veneration, as for Victor Hugo. His own fame as a poet stands, if anything, higher in France than in his own country. We quote also the conclusion of the leading article in *The Times*:—"It would be easy—as easy as it is common—to underrate the amount of thought in Swinburne's poetry, an error due, perhaps, to a too exclusive study of the first series of 'Poems and Ballads.' As men grow towards middle age they look more keenly for the element of thought in the fusion of thought, emotion, and expression which is poetry; and they become more sensitive to its presence. Turning over their Swinburne once again, they are often surprised to find evidence of thought, to which in earlier years the intoxication of the music and passion of this great genius had blinded them. This is especially the case in the best of the later poems, where, among not a few failures, the closer workmanship and the saner, steadier faith prove the poet's intellectual advance. Moreover, there will always be youth in the world; and so long as there is youth to hope, to love, to believe, unhampered by experience and unsaddened by failure, so long will it chant in the sunlight of its morning these noble and ennobling hymns of passionate life."

THE third memorial window to commemorate the leaders of widening religious thought in the nineteenth century was unveiled and dedicated in Trinity Church, Glasgow, on Sunday morning. It bears the inscription, "To the glory of God, and in grateful remembrance of John William Colenso, Arthur Penrhyn Stanley, Thomas Arnold, Frederick W. Robertson, F. D. Maurice, and Charles Kingsley." They are surmounted by a symbolical design, "The Cross and the Crown," and by texts in scroll fitly chosen, "The letter killeth, the spirit giveth life," and "If any man will do His will he shall know of the doctrine." Dr. Hunter preached on the victory of failure from the text, "I have overcome the world." At the close he dealt with the effect of the teaching of the men commemorated in the windows on British theology. The work which they did was largely what the Hebrews would have called "preparing the way of the Lord." They were pioneers destroying in order to fulfil, getting rid of much that passed under the name of religion and orthodoxy in order to recover and reconstruct the simple and original elements of Christianity, and to make possible a development that did not change, as both Roman and Protestant developments did, the essential character of the religion of Jesus Christ. The men they commemorated were great forces in the movement of Christian thought in the last century, but what was needed now was that their work should be taken up and carried on and completed.

SPEAKING further of the present condition of religion, Dr. Hunter (as reported in the *Glasgow Herald*) said there was a disposition on the part of many in the churches to let alone the great work of theological and ecclesiastical reconstruction and to give themselves up entirely to what was called practical work, evangelistic, missionary, social, and institutional movements and the like. Christianity seemed quite decadent in its mind, as far as the Church was concerned, and that was why the Church was losing its hold everywhere on the educated intellect of the country. It could not afford to neglect its duty any longer to this state of things if it was to keep loyal to Jesus Christ the intellect of men, and save them from utter scepticism and unbelief. They must have at all costs a truth-knowing, truth-loving, truth-telling pulpit, for if the Church was to live and grow its power would rest in the future even more than in the past on its pulpit. With all Christian teachers it must be truth first and last, the wise and fearless use of truth. It was this obligation and necessity which reconciled some of them to the independent position, with all its isolation from much they liked and loved. It was but little that one congregation could do to supply a demand that fell upon the whole Church; but that little they would continue to do with all their might, and in the best ways open to them, until the day of a freer and more catholic Church dawned or their own mortal day had closed. It was not on anything so impersonal as the spirit of the age, but on the faithfulness of individual men that all true and sound progress depended.

THE UNEMPLOYMENT PROBLEM :
ITS ONLY SOLUTION.

I.

IN discussing the case of the unemployed, let it from the outset be clearly understood that we are dealing exclusively with those who can work and will work if they only get the chance. As to all the rest—the weaklings who cannot work, and the morally distorted who will not if they can help it—they are to be left entirely out of account. To bring them in only complicates the main problem and prevents its solution, and until we have found the way to set to work all honest people who need work and are able to do it—women as well as men, be it remembered—it is of no use for hard-headed social reformers to be frittering away their energies with unemployables of any sort. Leave them to the philanthropist and the moral reformer, and be assured that the best possible help you can give these public benefactors is to open up the way to good, sound, self-maintaining employment for all capable workers, leaving these mental, moral, and physical weaklings to follow on as soon as they can be strengthened and reformed up to the level of it. If there is one thing more baffling and disheartening than another to all philanthropists labouring in our midst, it surely must be the sisyphæan struggle to make the weak ones strong and the crooked ones straight and ready for honest toil, only to find that they cannot be kept straight and strong, because there is no honest toil to which they can be put. The main, the real unemployed problem is to find work for all who are able and willing to do it. When we have solved that primary problem we shall be in a fair way to the solution of all subsidiary and incidental ones, and we shall be in a position to give the most effective help to those who are striving to convert all sorts of “unemployables” into useful and creditable members of society.

The unemployed whose case we are here discussing, then, are exclusively those who are out of work from no fault of their own. To all who are capable of looking out upon the whole body of them with any acuteness of observation, nothing can be clearer than the fact that they really belong to two distinct classes, though it is practically impossible to set them apart; and to a very large extent it is because we do not recognise the distinction between them that we find this unemployment question so difficult and perplexing. So far as character and working powers are concerned they may be taken to be all of a body, and they are inextricably mixed up; but there they are, two distinct classes, representing two distinct causes of unemployment, and demanding two entirely different remedies. One class consists of those who are out of work from causes which are temporary and sometimes merely local, while those of the other class have all been thrown out by causes which are permanent and general.

The idleness of the first class is attributable to many operative influences, all of them temporary, or else of such a nature as ought to admit of easy remedy—as, for instance, the supersession of horse vehicles by those that are motor driven, necessarily throwing drivers out of employment until they have acquired the new skill. Generally

the cause involves no such change, but is among just the ordinary ebbs and flows of business, and the vicissitudes of the commercial struggle. There has been a great strike which has thrown out of work many who have had nothing to do with it. There has been a crisis in the money market which has brought about stagnation in the business world, and a general discouragement of enterprise. A hard winter has put a stop to building operations, or a bad harvest has slowed down the circulation of money. From these or other causes, or possibly from a combination of several of them, business is generally bad, and the services of a large number of people are not required. They are standing out in the strictest and most literal sense a reserve of labour, ready when called upon to fall in again and expecting to do so. In a little while these troubles will have blown over, and the vicissitudes of trade may swing strongly in the opposite direction, and business may reach the high-water mark. At such a time this reserve will be called up, and very few, if any of them will fail to find somewhere or other some sort of employment—or would do so if they alone were in the labour market. If in that market there were never any unemployed but such as were thrown out by the fluctuations of business, though thousands might sometimes be standing idle, there would be at least considerable periods in which there would be abundant work for all. In busy times the entire reserve would be called up, and many of them would be required to work overtime. These busy seasons might be relied upon to neutralise the slack periods, and the obvious remedy for unemployment and all its evils would be to make the good times lay up something for the bad ones, and to do it in a safe, systematic, scientific way. If that were done, an occasional cessation of labour would come to a working man just as it does do to many other busy people—a welcome change, a time of freedom, a breathing-space, affording opportunity for many little purposes that days of unbroken labour do not admit of. If only an ample and necessary reserve of labour were concerned it would be just as easy to insure against occasional breaks in the steady course of employment, as it is for most of us to insure against bodily accident or fire, and the arranging of this should be a public business. The people themselves would be able to contribute part of the necessary premiums, and should be perfectly ready to do so since it would obviously be to their own advantage. Their employers should also be required to contribute, because a reserve of labour is essential to business generally, and if no such reserve could be relied upon, the commercial world would certainly have to take their own measures for the creation and maintenance of one. The State should also contribute for all sorts of good reasons which it is unnecessary to particularise. It would all be practicable and, indeed, quite easy if there were in the labour market only regular workers temporarily thrown out. Labour bureaux, registration, classification, the prescient control and regulation of public works, and the deliberate making of work at times of exceptional slackness would all come in—not as means

of staving off starvation, and the prevention of dangerous agitation and turbulence, but as a means of economising the public insurance fund, and the keeping down insurance premiums. Insurance and the necessary organisation for keeping the cost of it as low as possible would constitute a complete solution of the unemployment problem if these real and indispensable labour-reservists were the only unemployed.

But here is this second class whose unemployment is not due to any temporary cause, but to one which is permanent and progressive, and whose case therefore is a totally different one. They have been working, just as the others were working, as a part of the great social and industrial machine. But that machine has been speeding up and developing; mechanical invention, scientific discovery, new processes, closer organisation, and innumerable petty economies suggested by experience, and necessitated by the continually increasing stress of competition have rendered it possible for nine, eight, seven, six hands to do what has hitherto taken ten, and these unfortunate workers have all been simply spewed out as superfluous. The places they occupied are not vacant; they have been simply abolished as being no longer necessary. The occupants have been turned out to mix with other workless people, and it is very likely that they themselves do not at all clearly understand why they have had to go. The machine is a very big one, and amazingly intricate, and they do not always see just where one cog fits into another, or precisely what is the effect of alterations in the movements of it all; but nothing can be more certain than that here and there it is continually happening that men—and women too—have to give way to improved machinery and newer methods and consolidations of enterprise. In the early half of last century a great deal used to be said of the short-sighted folly of the poor people who went about the country smashing machinery. It could not be denied, of course, that large numbers of them were actually reduced to starvation, from which they were rescued only by Poor-Law intervention to an extraordinary extent; but then it was contended that in the long run machinery made more work than it destroyed, and we have comforted ourselves with this teaching of the economists ever since, whenever we have been troubled at the thought of people being evicted from their work by machinery, by closer organisation and all the many economies to which traders are perpetually being driven by competition. No doubt that, as the economists say, this all means cheaper production, and in the end lower prices, larger demand, and more employment. But we often forget that that result may be a long way off. There is usually a period of cheaper production with the same market prices—not a larger output, therefore, but merely a larger profit for the owner of the machine. It is not till competition has brought down prices that the demand begins to expand and the labour world begins to benefit, and that may be a generation later. In the meantime the mechanical speeding up continues, and from all parts of the industrial field superfluous labourers are poured out into the market, and the only reason why they

attract so little notice is that they mix up with the true reservists and scramble with them for their places. They become indistinguishable, and even many of our accepted economic guides and teachers talk about the indispensable labour-reserve as though all these people necessarily and properly belong to it. If we could put these two sets of the workless into separate compartments of the labour market, we might soon begin to understand the matter, and should clearly see the folly of attempting to apply the same remedy to them both. It should soon be perfectly obvious that with those with whom employment is the rule and unemployment the exception, a sound system of insurance is all that is needed to obviate all mischief; and if the necessary steps are taken to reduce the inevitable periods of unemployment to a minimum, the burden of such insurance will be very light, especially if it be divided between all three parties concerned. But for those for whom practically there are no working places at all, no insurance is possible; and if the two classes are mixed up, anything of the kind may be rendered absolutely impracticable for both. Whether it shall be quite impracticable or only very difficult, will of course depend on the relative proportions between the temporary and the permanent out-of-works. It needs no argument to prove that people for whom there is no work cannot be brought into any scheme of insurance against unemployment, and if they are not actually unemployed, if they get work by taking it from others, just to that extent they render those others incapable of insurance. Thus it appears to be indisputable that this flooding of the market with labourers who are really superfluous not only tends to keep down wages of all who are not strong enough to band together in trade unions, but renders the solution of the unemployment problem difficult at the very least; and when the number of the superfluous workers attains a certain proportion of the whole body of the unemployed, this only solution becomes impossible. And this is not the only evil effect of this glut of labour. These superfluous operatives by taking away from the regular reserve a part of their work do not—except, of course, here and there in individual cases—get a full maintenance for themselves, while they prevent the reservists doing so. Hence to a very great extent it is that so large a proportion of our industrial classes always live close on the verge of starvation. The work which would maintain six industrious people in comfort has to be divided among seven, eight, nine, or ten.

If all this is substantially true, then it must be pretty clear that the real crux of this unemployment question is how to deal with these superfluous labourers as they are ejected from the established industrial mechanism. The simple truth is that the whole community of those who have money in their pockets require a certain pretty steady amount of work to be done for the supply of their wants of every kind, and for the performance of this work there are more "hands" than are needed. What can be done with the superfluous workers? How can they be drawn clear away so as to leave all those

who should be only temporarily out of employment in undisturbed possession of the labour market? That is the very heart of the problem.

GEORGE F. MILLIN.

MY CORRESPONDENT IN ST. LUKE'S.

THE letters that lie before me are ill-spelt and dirty, badly-written and queerly folded, and they bear an East London postmark. Yet the postman seldom brings me any that give me greater pleasure, for they are the links that bind me, with very wonderful and very precious closeness, to my girl friend in the slums. Such a wealth of affection, confidence and naïveté as they contain it would be hard to find among the correctly-written, correctly-expressed epistles of my "equals."

It is indeed remarkable how firm a friendship we have built up, Emily and I, upon the foundation of simply letters. It is now two years since we began our correspondence. A friend working among the poor in East London, who believes that a vast amount of good may be done by initiating these correspondences between girls in very different circumstances, furnished me with Emily's name and address, together with the information that she was a cigar-maker, aged seventeen, very poor, a nice girl, but beginning to get a little wild, and standing in great need of some steadying influence.

My first letter, proposing a friendship and telling of my family and pursuits, brought a delighted answer by return, full of details just as new and strange to me as doubtless mine were to her. "Now I will tell you about the place in which I live. You must note that it is not half as good as yours, but I like London because I have been used to it, and have lived here all my life." Then came an account of various pets. "My mother is very fond of fish, birds and cats. We have got a cat that we are very fond of, and we have 4 gold fish and 2 birds. Mother looks after them all as well as all her children and we love them all. . . . My mother's birds are canaries, and we have got two eggs, and she (sic) is sitting on them." And again about the cat—"It is as knowing as we are, we love our cat. Mother thinks there's no cat like it."

With such a responsive correspondent, it is small wonder that our friendship has made rapid progress. We have learnt much from one another, I of factory work and routine, the tiresome and difficult task of cigar-making, and of life altogether from the perspective of a London slum; she of—well, I think, of many things not hitherto dreamt of in her philosophy. And now we are friends, real friends, sure of an unfailing mutual sympathy in our respective joys and sorrows. It was a happy day for me when I read, after she had relieved her feelings by a good grumble about the difficulty and distastefulness of her work, and the way in which she was always being "jawed at" by the foreman, "But I do not tell my mother or anybody, only you. But I must try and do my best, that's all." Still more encouraging, however, was it, when we had not been corresponding very long, to hear from the friend who had introduced us, that there was a marked change in Emily,

who had now given up her bad companions and stayed quietly indoors of an evening.

That such great results should accrue from such a very small amount of effort seems to point to the fact that all that these wild, untutored factory girls need is some definite interest to counteract the dangerous fascinations of the street; someone from a higher plane of education and refinement to enter into their lives, and be the means of suggesting nobler ideals and aspirations, till "sweeter manners, purer laws" are introduced, almost unconsciously into the roughest, most unlikely homes.

Of course, in order to make this "counter interest" strong enough, those who attempt to influence them through the medium of correspondence must neglect none of the means which are open of bringing new interests into their lives. The foolish—perhaps the vicious—occupations in which they have been used to spend their spare time, must be replaced by others that are wholesome and delightful. Emily is very fond of reading, and I am convinced that to provide her with a regular supply of papers and books is to keep her out of many temptations. She is passionately fond, too, of flowers, and the unpacking and arrangement of the large boxes of wild flowers, which I send her when they are in bloom, is a great source of interest and pleasure.

But Emily and I have something besides letters upon which to base our friendship now. About nine months after we began our correspondence I was in London for a few days, and took the opportunity of arranging a personal meeting, and twice since then we have had some delightful hours together. The arrangements for the first occasion—over which we were both, of course, immensely excited—were amusing in the extreme. We agreed to meet at a certain hour on the steps of St. Paul's Cathedral, but then the difficulty arose as to how we were to know one another. I described myself as best I could, and directed Emily to do the same. The following is a selection from the result:—"I am short, with dark hair and with a red face. . . . I am wearing a row of red beads round my neck that I had given me eight weeks ago, and have never taken them off." The last piece of information was somewhat staggering, but at any rate, it made identification easy, and we recognised each other without the slightest difficulty. The first greetings over, we began to talk like old friends, and the afternoon, spent in wandering round St. Paul's and ascending to the Whispering Gallery and the Dome, and winding up with tea at a shop in the Churchyard, seemed all too short. It was a success from beginning to end, and when Emily wrote a few days later, "I did enjoy myself Saturday, and I know you did!" I felt it was nothing less than the truth. Our two other meetings, at one of which we went together to the Zoo, and at the other to the Sunday morning service at St. Paul's, were equally successful, and we both look forward to many such delightful days in the future.

The lessons which Emily has taught me are many. The exceeding strength of family affection among the poor, their kindness to one another in trouble, the dull monotony of their lives, and their won-

drous content under it, the primitive kind of piety which characterises even the roughest of them—all these have come out in her letters. But the wonderful success of our correspondence has shown me, before all things, that a wide and fascinating field of social work is open to those who, for various reasons, are unable to give their personal service. Philanthropic societies are very useful and very necessary, but there are few people who would not prefer to have some personal, individual knowledge of those they are helping more or less in the dark. To the feminine mind especially such knowledge is almost essential. The taunt which Romney flung at Aurora Leigh in Mrs. Browning's great poem was only too true:—

"You weep for what you know. A red-haired child
Sick in a fever, if you touch him once,
Though but so little as with a finger-tip,
Will set you weeping; but a million sick. . .
You could as soon weep for the rule of three
Or compound fractions."

To those who are conscious that the accusation—if accusation it be—strikes home; who would fain light up the dull generalisation of their charitable work with some small spark of individualism, I would commend such correspondences as I have described. Failures and discouragements there must be sometimes, but, taking them all in all—and I have been the means of initiating a good many—the amount of good done has been incalculable. Reports have come from workers on the spot of the extraordinary improvement that has taken place in the girls who have "ladies"; and one cannot but feel that there must be very many who would be willing to take up this work if once the idea were suggested to them.

V. E. C.

THE PATH OF WOMANHOOD.

CAN you not see her, the fair woman of Ruskin's terrible indictment in "Sesame and Lilies,"—a delicately-nurtured creature, clad in dainty apparel, with the proud look of one who lives entirely aloof from the weary and heavy-laden? One pictures her standing idly at her casement, watching the swaying poplars, or pacing up and down between her flower-borders with a tender caress for every drooping blossom, and sometimes it is very restful to think of the calm, untroubled gaze of her beautiful eyes. But when one remembers how many backs were bent to make her lissome and tall, how many cheeks have grown pale in order that she might live at ease, how many hearts have been hardened by contact with coarseness and vice to preserve her sweet immaculacy of soul, a glamour no longer surrounds her, and the very sunshine seems to burn less ruddily on the grass-plot swept by her gown. For the truth is that this lovely lady, with her gentle well-bred smile, is answerable for half the injustices that mar the beauty of life—not in that she has provoked, but in that she has not hindered. "There is no suffering, no misery in the earth," the stern prophet tells her in one of his most scathing passages, "but the guilt of it lies with you.

Men can bear the sight of it, but you should not be able to bear it. Men may tread it down without sympathy in their own struggles; but men are feeble in sympathy, and contracted in hope; it is you only who can feel the depths of pain, and conceive the way of its healing. Instead of trying to do this, you shut yourselves within your park walls and garden gates; and you are content to know that there is beyond them a whole world in wilderness—a world of secrets which you dare not penetrate, and of suffering which you dare not conceive."

These words are strong and frank enough to make the most thoughtless pause, and if one in twelve of all the women who read this popular book, and buy copies of it to give away to their girl friends at Christmas, *really understood* all that is implied in the ringing sentences just quoted, a fervour of moral enthusiasm would be kindled in England the like of which has never been known before. But most of us do not understand, and we get used, in time, even to the sorrowful sights which greet our eyes in the streets of our big cities, while there are always numbers of people ready to hypnotise our consciences, when they stir uneasily, with time-honoured platitudes about the "inevitableness of suffering," and the futility of trying to do away with evils "which have always existed, and always must exist." As for the daintily-attired lady of the garden, she has her Ruskin artistically bound in stamped leather, and reads him sometimes on a dull afternoon when it is too damp to walk in the pleasure, without in the least comprehending the grim truths so abruptly blurted out in the midst of all that talk about beautiful homes, and meadow-daisies. She can appreciate, and enjoy like an epicure, the literary excellence of poetical passages in which she is besought to visit the "feeble florets lying with all their fresh leaves torn" in "their little fragrant beds," where the dawn never breathes upon "living banks of wild violet, and woodbine, and rose." All this appeals to her innate love of beauty, and the charm of womanliness. But if you were to tell her that this is only an inspired writer's imaginative way of alluding to the vice and squalor which our boasted civilisation seems to increase rather than to destroy, and which account for the hideousness of Whitechapel, and the poverty of Poplar, she would turn from you with a gesture of disgust. Her attitude towards the "lower classes" is, after all, very much like that of a pretty woman in a costly fur coat who was recently overheard to say in a crowded omnibus, "One can have no sympathy with those people; they have such dirty habits."

The question of woman's work in the world, and of her responsibilities in regard to the State, is one which is being discussed to-day with a freedom and vigour that would probably have shocked Ruskin considerably. In spite of the reproaches which he cast at those who lingered idly behind their park-walls and garden-gates, he had a somewhat peremptory way of discouraging them from thinking out the problems of life from any standpoint other than that of the docile

wife mated with an irreproachable husband. Any attempt on the part of the feminine intelligence to solve even religious doubts in the only rational way—namely, by the use of reason, and a steadfast determination to get at the truth—were discountenanced, and there is something pathetically inconsistent in the way he sought to limit our sex to a restricted course of studies which would never permit a woman to equal in knowledge the man she married, while at the same time he taunted us with refusing to enter "a world of secrets" which we "dare not penetrate." Could it never have occurred to Ruskin that when once you awaken in a woman that lively sympathy with the down-trodden which he evidently, and rightly, regarded as a preliminary to all national reforms, you open her eyes to facts and problems which will, at least, cause her "furiously to think," and may, if she is at all intellectual, stimulate the questing brain far beyond the scope of a mere dispenser of loaves? Did not this great exponent of beauty and a better social order ever realise, too, that all girls are not destined to marry, and that, moreover, the economic difficulties which beset the path of the working-woman, wedded or single, are not to be overcome even by the kindly speeches of "ministering angels" who regard charity as the panacea for all human ills?

The truth is that the woman of the twentieth century to whom Ruskin's words make their most searching appeal is obliged, however reluctantly, to step down from that golden throne whereon religion and poetic sentiment have so long established her. That in doing so she must put off the veil of mystery and illusion which always hangs about a divinity is not to be denied, but then, how much she gains! The right to think bravely and freely for herself, the courage to face the facts of life which are carefully kept from the dwellers in any luxurious paradise, the entry into a world of labour and endeavour where so many ardent souls are striving to build up the kingdom of heaven on earth, the opportunity of undertaking with intelligence and pride the responsibilities of a citizen in the State to which she belongs, and for which she should gladly work; and, above all, the joy of fellowship with loyal-hearted men and women to whom her loving help and sympathy will be dear . . . is not all this some reward for the loss of that selfish isolation in which she so easily kept her garments "unspotted from the world"? To every human being, irrespective of sex, the call comes in these strenuous days to run for that "immortal garland" which is not to be obtained "without dust and heat"; and if it is true in our generation, as it was in Ruskin's, that we women are responsible for all the injustices suffered by humankind, because we will not wield a power "purer than the air of heaven, and stronger than the seas of earth," those who can no longer bear the sight of so much misery and pain will hardly be deterred from demanding the political and intellectual equipment by means of which their moral enthusiasm may be strengthened and their work made permanent.

LAURA ACKROYD.

SHORT NOTICES.

Everyman's Library. Fifty new volumes. —This matchless series of reprints goes steadily on its way, filling us with fresh cause for grateful amazement with each addition to its stores. It has now reached a total of 390 volumes, so that the publisher's hope of issuing at least a thousand begins to look like fulfilment. In these latest additions almost every branch of literature is represented, even the needs of the children being remembered. It is a brilliant company of old familiar faces, whom we are delighted to welcome in this dainty, handy and democratic dress. Most notable of the new arrivals are the Letters of Charles Lamb, the concluding volumes of Hakluyt, two sections of Froude's History of England dealing with Henry VIII. and Edward VI., a volume of miracle plays, reprints of Milton, Marlowe, Swift and Fielding, Frere's translation of Aristophanes (the most readable translation of an ancient dramatist ever penned), and many another in various mood. When books of standard merit such as these can be purchased for a shilling, "Everyman" ought surely to possess a library of his own. (J. M. Dent & Co., 1s. each net.)

The Crowd; A Study of the Popular Mind. By Gustave le Bon.—M. le Bon's book on the psychology of the crowd, its opinions, and beliefs, the methods of leading and directing it, and the part it has played in the history of nations, has now attained to the dignity of a sixth edition. It is too well known to students of sociology to need any further introduction than the bare announcement that it is now obtainable in this cheap form. (T. Fisher Unwin, 1s. net.)

The Foundations of Mathematics; A Contribution to the Philosophy of Geometry. By Dr. Paul Carus.—This is a book for mathematicians; it treats of the philosophical basis of mathematics; it tells the story of modern attempts to refine upon Euclid, and especially to find a proof of his axiom of parallels. It deals also with such highly technical matters as the nature and the limitations of space and incidentally of two-dimensional and four-dimensional space. The standpoint of the author is well shown by the following quotation:—"Euclid's *Elements of Geometry* is not counted among the books of divine revelation, but truly it deserves to be held in religious veneration. There is a real sanctity in mathematical truth which is not sufficiently appreciated, and certainly, if truth, helpfulness, and directness and simplicity of presentation, gives a title to rank as divinely inspired literature, Euclid's great work should be counted among the canonical books of mankind." Surely that should console many of us for some of the bitterest sorrows of our youth! (Chicago: Open Court Publishing Company, 3s. 6d. net.)

Business! Practical Hints for Master and Man. By T. S. Knowlson.—This little book of practical hints makes very entertaining reading even for one who is not engaged in what is technically called business. It consists of about one hundred brief essays on various aspects of business life which originally served, we should judge, to enliven the pages of a trade journal or

circular. There is not a dull page in it, the essays are all of them pithy, and to the point. If their object is to preach the gospel of "getting on," their burden throughout is that this may be best attained by honesty and fair dealing, and work strengthened by judgment and pluck. (Warner & Co. 1s. net.)

The Fallacy of Speed. By Thomas F. Taylor.—The writer of this little book is a believer in leisure of method and of motion. He views with a disfavour, which is sometimes tinged with despair, the modern tendency to rush through the business of life, and would bid us call a halt. In three short chapters, on speed and population, speed and profit, speed and pleasure, he points out the disadvantages attendant upon these several conjunctions, and the price which the many have to pay for the advantage of the few. At a time when everyone seems to be saying that increased methods of transportation are rendering the pressure less in the towns he is bold enough to affirm that they tend to make towns greater. In a mechanical age he ventures to affirm that it is often no real gain, but a misfortune, when the work of the fingers is replaced by that of the machine. And just when we are striving to eclipse the speed of the motor car by that of the aeroplane, he assures us that the benefits of quick travelling are very doubtful. He is, we are afraid, somewhat of the nature of a voice crying in the wilderness. (A. C. Fifield. 1s. net.)

Among the Holy Places: A Pilgrimage through Palestine. By Rev. James Kean, M.A., B.D.—This is a cheap reprint of an old book. Moreover, it would appear to be a reprint of only part of the original volume, for it begins with the words, "The shore now comes in sight," and ends with "the shadows of the evening are stretching out." It contains a vast amount of information, some of which is reliable, about the sites and scenes of Palestine, and carries out very fairly its expressed object of enabling the traveller to see the people and the country with his own eyes. There is none of the scholarship and the patient investigation which marked the late Mr. Herbert Rix's "Tent and Testament," but it is just such a volume as one might place in the hands of an intelligent youth. He would probably find no difficulty about the fact of its being written throughout in the second person, with an occasional rest upon the impersonal "one." That it went through five editions in six years (the present is the sixth) is ample testimony to the popular character of its style. (T. Fisher Unwin, 5s.)

The Witness of the Wilderness: the Bedouin of the Desert. By Rev. G. Robinson Lees, B.A., F.R.G.S.—The Vicar of St. Andrew's, Lambeth, is already known as the author of two books on life in Palestine and beyond, subjects on which a residence of six years in Palestine entitles him to speak with authority. The present volume takes the reader beyond the Jordan, and introduces him to the nomad tribes of the Houran. The life of the wilderness, the strife of the wilderness, its customs, superstitions, and religion, are all very fully and very graphically described,

and the many excellent illustrations lend valuable aid in elucidating the text. Scarcely an aspect of the desert life is unnoticed, and Mr. Robinson Lees writes in a manner which arrests and secures attention. The opening chapters, however, on the spirit of the wilderness, and its people, display a theological bias which is lamentable, and the intolerance which is shown in them and in the closing chapter towards the Mohammedan religion, leaves much to be desired. (Longmans & Co., 3s. 6d. net.)

THE "HIBBERT JOURNAL."

THE April number of the *Hibbert Journal* opens, as we noted last week, with a remarkable Confession of Faith, and a further exposition of the true nature of religion. This is followed by an article by Professor Muirhead, of Birmingham, on "Is there a Common Christianity?" His position is that the plea of the "undenominationalist" in current controversy over the schools is inadmissible, but that yet there is a common Christianity, an inner principle of the unity and spirituality of life pervading all forms of Christian doctrine, and this is what has to be made clear to all the teachers, that they may impart it to the children. Professor Muirhead believes that this can be done, and holds with Mr. Bernard Shaw that secular education, in this country at least, is an impossibility. He adds, however:—"It is quite possible, and now even probable, that the nation may be driven to nominal secularism as the only way out of a wrangle that has come to be intolerable, to cutting a knot which it sees no way of unravelling. But I find it impossible to believe that it will ever consent so to limit the freedom of the teacher as to forbid him all resort or even reference to the texts and literature of the Christian religion. These, no less than Shakespeare and Milton and Bunyan (who, of course, are included in them), are a national inheritance of which no teacher who realises his trust, or whose religious instruction at present counts for anything, would consent to be deprived without the strongest protest, and of which no English Parliament is likely to seek to deprive him. It is the plague of elementary education that it is subject to legal acts and definitions. It is all the more incumbent on those who are concerned with the living thing to look at facts. Under the 'secular solution' the Scripture lesson will be a thing of the past, but the Scripture ought to remain, would remain, and wherever there was a place for 'talk' (whether under the name of moral instruction or any other) this or another breathing the same spirit will be the natural text and source of illustration."

Then we have an eloquent and cogent article by Professor J. W. Buckham, of the Pacific Theological Seminary, Berkeley, California, on "Christianity among the Religions," to which we would call special attention. Its conclusion is that "the religious development of the race is one culminating in Christianity. The Christian faith has drawn up into itself and assimilated the highest ideas and aspirations of mankind. The life-blood of the religion

of humanity flows in its veins; its victories are the fruitage, in part, of all the spiritual struggles of the race from its infancy. In the second place, such a comparison reveals the inherent supremacy of Christianity, its historical uniqueness, the vitalising personality of its Christ, its unparalleled power of adaptation and development, thus laying upon it, with increasing urgency, the divine obligation of universality."

"Islam, the Religion of Common Sense," is next expounded in a very interesting manner by an anonymous writer, vouched for by Dr. T. P. Hughes, of New York, author of "A Dictionary of Islam," and Fellow of the Punjab Oriental University. There is much here for Christians to think about, and take to heart, even if they are not inclined to be content with a "religion of common sense."

In the whole contents of this number we do not find a dull or ineffective article, though Dr. Forsyth in his very emphatic dogmatism and his evident contempt for poor mortals who cannot follow him, we find as impossible as ever. This article of his on "The Insufficiency of Social Righteousness as a Moral Ideal" appears to be an address delivered to ministers or theological students. In striking contrast is the article which follows on "The Over-Emphasis of Sin," by the Rev. Alexander Brown, minister of a Congregational Church in Aberdeen. New Testament criticism is represented in the two last articles of the number, before the discussions and reviews of books, and we note also Professor William James's article on "The Philosophy of Bergson" and another by the Rev. J. A. Hutton, on "The Message of Mr. G. K. Chesterton."

THE April number of the *Country Home* completes the first year's issue of this most interesting and refreshing monthly, and we trust it has been a prosperous year, for we should be sorry to miss the charm of its pictures of country life, of beautiful old houses and gardens, and the information it furnishes making for life wholesome and beautifully adorned. This month there is an account of "Mason Croft," Miss Corelli's house at Stratford-on-Avon, with many charming pictures, and, still more fascinating, an illustrated article on mediæval bridges.

MISS CAROLINE E. STEPHEN, who died last week at Cambridge, in her 74th year, was widely known as the author of "Quaker Strongholds," a beautiful exposition of the faith and principles of the Society of Friends, of which she had become a member, leaving the Church of England more than twenty years ago. A third edition of the book appeared in 1890, and a fourth (Headley Bros., Is. net) in 1907. Miss Stephen was a sister of Sir James Fitzjames Stephen and Sir Leslie Stephen. In 1871 she published a little book on "The Service of the Poor," and last year a number of her essays were republished in a volume "Light Arising." Since 1895 she had lived at Cambridge.

COURAGE, Sir! That makes man or woman look their goodliest.—*Tennyson.*

THE CHILDREN'S COLUMN.

BIRD-STUDY IN SPRING.

Some of you boys and girls who last year read the columns which told you about birds, may have had a desire awakened in you to learn to know one bird from another, and one nest from another. You may feel that you, too, would like this spring to follow and watch a timid mother bird, so silently, so wisely, so patiently, that she shall unconsciously betray her nest to you, and give you the chance of creeping daily to the spot to see whether the number of spotted eggs is increased since yesterday, or if the hen has begun to sit.

If, in fact, you want to share in the joys of bird-study, I have some hints to give you. They are the results of my own experience. Beginners are often bewildered and discouraged because they try to learn too much at once. "You care about birds?" says some good-natured friend. "We have three or four books about birds which no one in the house ever reads. Would you like to borrow them?" You gladly accept the loan, and at once begin to cram as if you were going in for an examination next day. You read aimlessly. The books tell you that the various Warblers are easily confused, upon which you, who do not know a hen chaffinch from a cock redstart, begin furiously to read up Warblers. When you have hopelessly bewildered your poor brains by trying to remember the descriptions of some four dozen birds, and have looked at pictures of at least two hundred, you start for a ramble, hoping to see and recognise some of the birds you have been reading about. You come home tired and hungry, having seen nothing but a few sparrows, or what you took for sparrows, and a flock of crows. You have learned something, however, a very valuable thing—how *not* to do it. Very likely some of the birds you went out to see were there already for you, but your wholly untrained eye has missed them; and some, only you did not know it, were still thousands of miles away, and not due in England for another month. From now until the "leafy month of June" is the very best time to watch for birds. When the trees are in full foliage your task will be much harder.

In bird-study, as in all other study, it is well to go from the known to the unknown. We will suppose that you already know a robin and a blackbird. Your best course will be to carefully watch for robins and blackbirds, or any two birds that you are sure you know, and to make notes (written ones please) of everything you can see about them. You know a robin chiefly by his red breast, a blackbird by his black coat and his yellow bill; but make notes of the less conspicuous things about each of the two birds you decide on, and arrange them under clear headings, such as head, back, wings, tail, legs, under parts, bill, flight, song, alarm note, habits, nests, eggs, food, &c., &c. Compare your two birds, and make little sketches under some at least of your headings. You can't draw? Nonsense! Could you, if put to it, show by a rude sketch the difference in

outline between a frying pan and a toasting fork? You could—then you can draw enough to make a start. The rest will come.

Examine the outline of a robin's head from the bill to the nape of the neck. Draw it, you will see that it is like the crown of a bowler hat. Now look at the blackbird. Will the same outline fit him? No, his head is less round. Pass on to the tail of each bird, does it stick up, or is it pretty much in a line with the body? When you draw the tip of the tail have you to make it like a V turned upside down, or is it blunt like the end of a chisel? Now for the legs. Note the colour, length, thickness. As regards Cock Robin it is the *thinness* which strikes us. We say a robin looks what he is—a bold saucy rogue. The boldness is expressed in his bright fearless eye; his stride gives the saucy touch. He plants those wiry legs firmly and far apart, as if by his straddle alone he laid claim to the whole of the pathway, or defied any other bird to pick crumbs off his window sill.

Work out the other parts of the body for yourself. When you come to "Flight," notice whether your bird moves forward in jerks and lunges, or in curved wavy lines, or in a steady line like an arrow. Do the wings flap much, or little?

Learn to distinguish between the song and the alarm and call note. If you don't know what alarm notes are like, steal into a lane or a quiet corner of a field, clap your hands suddenly, and listen for the sharp hurried sounds made by startled birds warning each other that an objectionable child is about.

The blackbird's alarm is expressed by a prolonged and agitated clatter; a sort of hysterical squeal. The thrush expresses alarm in a less marked but somewhat similar fashion. If as you pass under a tree you hear above you a clicking sound, as if two little bits of steel were clashed together, you may conclude that a blue tit has a disapproving eye fixed on you. I cannot call this sharp "tsit, tsit," an alarm note in the ordinary sense, for I am convinced that by it the tit, bravest of small birds, intends to alarm you and drive you from the neighbourhood of a treasured nest.

The last heading we will discuss is "Habits." This is a fascinating study, for by it we learn the great variety of ways of life among birds, and sometimes discover for ourselves a reason for the habit. Among easily noticed habits are these—the tits feeding as they cling head downwards to a twig or other object; gulls invariably flying over a bridge, and water ousels flying under a bridge; the flycatcher choosing a special post or rail, and from it swooping forwards every few seconds to catch and gulp an insect, returning instantly to the chosen perching place, until the next forward dart, and so on for half a summer day.

E. NEWLING.

(To be continued.)

THERE is one thing, and only one, which for every human being is true welfare, power, peace, blessing, beatitude. It is rectitude, it is sanctity, it is love—love of God and man.—*Orville Dewey.*

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LONDON, APRIL 17, 1909.

FREE CHURCHES IN COUNCIL.

THE tenth triennial meeting of the National Conference of our free churches, to be held at Bolton next week, promises to be a great gathering, rich in the highest interests and full of stimulus for our common religious life. Meeting in the north, in the heart of Lancashire, the members of our churches, gathered from all parts of the country, will feel the breath of vigorous, hearty life, and we know already the warmth of hospitality with which they will be received.

The programme of the week is wisely balanced between practical business and conference on matters directly affecting the welfare of our churches and the religious outlook generally, and on ultimate questions of human life and the social well-being of the people. A part of each day is given to services of devotion, and from the two preachers, the Rev. P. H. WICKSTEED and Dr. S. A. ELIOT, we may confidently look for words of power and inspiration. That we are to have addresses by Professor HENRY JONES, of Glasgow, on "The Problem of Evil," and by Mrs. BOSANQUET and the Rev. PERCY DEARMER on "Reform of the Poor Law," ensures to this Conference a high level of distinction; and the two other subjects, "The Wider Meaning of Modernism," to be introduced by the Revs. J. M. LLOYD THOMAS and J. W. AUSTIN, and "Our Congregations: Their Worship, and their Membership and Internal Organisation," introduced by the Revs. F. K. FREESTON and JAMES HARWOOD, are no less full of living interest. At the public meeting on Thursday evening Dr. CARPENTER is to speak on "The Bible in the Light of Modern Knowledge," and the Rev. CHARLES PEACH on "The Education Question." Mr. RICHARD D. HOLT, M.P., is also on the programme, but without a subject announced. The three addresses, by the Rev. JOSEPH WOOD on "The Conference: Denominational and Catholic," the Rev. MATTHEW R. SCOTT on "The Present Opportunity of our Churches," and the Rev. J. H. WEATHERALL on "The Meaning of a Church," will

naturally concentrate attention on questions on which it is eminently desirable that we should be helped, as a people, to "think clear, feel deep, bear fruit well," and from such speakers we may be sure of stirring and uplifting words. No more fitting conclusion to the days of conference could have been chosen than the promised address by Dr. J. EDWIN ODGERS on "The Ministry as a Vocation."

We have printed once more this week on our front page the resolution to be moved by the PRESIDENT and seconded by the Rev. C. J. STREET at the business meeting on Wednesday afternoon, the aim of which is "to secure effective co-operation among our Institutions and to bring the Churches into a more vital fellowship," and we would here repeat what we wrote six years ago, before the second meeting of the Conference in Liverpool:—

"What we earnestly hope is that ministers and delegates will come together under a full sense of the responsibility which rests upon them to further the effectiveness of the common life of our churches. The District Associations may do much, if properly supported, to strengthen the religious life of their constituent churches, and to extend the influence of a free spiritual faith throughout the community; and their natural centre of unity, from which the inspiration of the whole body should go forth for the quickening of every member, is the National Conference. But the British and Foreign Unitarian Association is already in the field, and through long experience has acquired great practical capacity in the work of helping the churches, and has won the widespread confidence of our community. If further progress is to be made, the respective functions of these two societies must be clearly defined, so that the energies of our whole people may be concentrated on the wisest efforts, and our work may be done in that strength, which is happiest and most effective where there is unity of spirit and the bond of peace."

We have the Associations, District and National, and we have the Stipend Augmentation, the Sustentation, and other Funds, all doing their work for the welfare of the churches. The proposals to be brought before the Conference are for the concentration, the increase, and the more effective direction of effort. And when all that is practicable and most useful and effective to that end has been done, there remains the fact that as a people, as a union of free churches, we need to realise more deeply our unity of life and purpose in the religious world. There is need that the fires should be stirred, that the breath of a new devotion should quicken every mind and heart, and that our churches as one fellowship, with a distinct life and calling of its own, should find a voice,

which can speak for it clearly and of right before the world. And that is the very meaning of the National Conference. It is not some extraneous body set to dominate the churches, it is simply the churches themselves gathered together in the person of their trusted representatives, to take counsel together, and to come to a fuller consciousness of life. As a Union of Free Churches we require such an organ for the realisation and expression of our common life.

The lessons of our history forbid that the British and Foreign Unitarian Association should attempt to fulfil that function. It is our most effective missionary society, and indispensable for many purposes, in the maintenance of the principles of Unitarian Christianity. As a society of individual subscribers pledged to that cause its position is unassailable. But, so long at least as "Unitarian" as a name has a distinct doctrinal significance, and would certainly be so interpreted in the courts, the Association cannot rightly be accepted as the representative of a body of free churches. Many of our ardent Unitarians continue to asseverate that "Unitarian" has no longer any dogmatic significance, but means simply "free." If a legal decision could be obtained to that effect, it might simplify some of our difficulties; but the legal advisers of the Association have always given a contrary opinion. The Association was judged to be constitutionally incapable of pleading the cause of our churches at the time of the passing of the Dissenters' Chapels Act, when our right as Unitarians still to hold the old free chapels, though founded by Trinitarians, was vindicated; and when in the 'sixties the Association definitely abandoned the representative principle, it was again emphatically declared on legal grounds, that its constitution could not be so modified as to fit it to represent the principle of undogmatic church fellowship.

Thus with all loyalty to the Association and its admirable work, we must still hold that our free churches require an organ of their own, and this they have in the National Conference. This ought to be clearly recognised by the newcomers into our free fellowship no less than by those long familiar with the history of our churches. The position was admirably stated in the sermon by the Rev. H. D. ROBERTS on "The Ideal Church of God," which we published last week, and here we will simply renew our plea of a fortnight ago, that we should with one consent, by loyal support and patient service, seek to give to the Conference increasing vitality, and see to it that it shall fully represent the purpose of a united people, and so declare to the world the strength of the principles, the aspirations and the common life, which find their nurture and have their home in our free churches.

MEETING PLACE OF THE CONFERENCE.

THOUGH the programme of the meetings to be held at Bolton next week allows little time for sight-seeing, visitors may be glad to know something of the town in which they are to assemble.

To distinguish it from at least two other places with the same name, Bolton was wont to have the suffix "le-moors," which is now seldom used. But the moors are there still, and give a distinctively attractive character to some of the surroundings. Perhaps no other manufacturing town of the same size can boast of a shooting moor within its municipal boundaries. Bolton has been called, like Edinburgh, "Modern Athens," but even its most doughty champion will hardly venture to dispute the superior claim of the Northern capital. We are on ground that is safer and more germane to the meetings of the Conference in recalling the fact that in the seventeenth century Bolton was recognised as one of the great centres of Nonconformity. The Cavaliers gave it the name of the Geneva of Lancashire. One of Calamy's correspondents writes: "This neighbourhood has been an ancient and famous seat of religion. At the very first dawn of the Reformation the dayspring from on high visited this town and the adjacent villages; and by the letters of those brave martyrs, Mr. Bradford and Mr. George Marsh, whom we have yet remaining, it appears that a number of persons and families betimes received the gospel in its purity and simplicity, and a good relish appears remaining unto this day."

Richard Goodwin, the ejected vicar of Bolton, in 1662, gathered around him the people who, after meeting elsewhere for some years, built a chapel in Bank-street, on the site of the present chapel. Except the parish church this was the only place of worship in the town, and the congregation was numerous and influential. It has always held a prominent position. When the town was incorporated, it supplied the first two mayors, Mr. Chas. J. Darbishire and Mr. Robert Heywood, each of whom was offered and declined the honour of knighthood. It is an interesting illustration of the continuity of religious association that these intimate and lifelong friends, whose names were for long household words in Bolton, will be represented in the discussion on Thursday afternoon by the nephew of the former (Rev. F. H. Jones) and the daughter of the latter (Mrs. William Haslam). Other members of the congregation have since occupied the mayoral chair and taken a leading part in the life of the town. At the present time three members of the House of Commons—Mr. George Harwood, Mr. Lewis Haslam and Mr. Franklin Thomasson—are sons of parents who, in their day, belonged to the Bank-street congregation. Never perhaps was the congregation more united, more prosperous, more enterprising than it is to-day under the ministry of the Rev. J. H. Weatherall.

The second congregation, known as Unity Church, was established at the bicentenary of 1662 by some energetic members of Bank-street, and has now

developed into a vigorous, independent church.

A third congregation on the Halliwell-road, started a few years ago by the Rev. C. J. Street during his ministry, is still in the early stage, but already has given signs of promise. All three congregations work together in complete harmony, and unite in playing the part of host to the Conference.

Bolton has the drawbacks as well as the advantages of its proximity to Manchester. It is so easy to get to the central city that accommodations (halls, hotels, &c.) which other towns of much less importance, but further removed from a great centre, possess, do not exist in Bolton. This has been a serious difficulty for the hospitality committee. It has indeed been reduced to a minimum by skilful organisation and a generous disposition, which are sure to be seconded by corresponding consideration on the part of visitors from far and near. A better centre could hardly have been found for what promises to be a Conference of unusual importance. Probably no area of the same size contains so many of our churches as a circle described with a radius of 20 miles from Bolton. Everything points to most successful gatherings. One can only trust that all who join in them will carry away pleasant memories, and that this "Geneva of Lancashire" may be appropriately and honourably associated with a fruitful endeavour to increase the unity and prosperity of our churches.

PRESIDENT GREETES PRESIDENT.

ON Wednesday evening last week, a very pleasant reception was given at Essex Hall by Mr. John Harrison, President of the British and Foreign Unitarian Association, in honour of Dr. Samuel A. Eliot, President of the American Unitarian Association. The platform was festively decorated, and there must have been some two hundred guests present. After the speaking, several friends contributed a programme of music, which was much enjoyed, and for which they were heartily thanked.

The PRESIDENT, taking the chair, extended a very cordial welcome to Dr. Eliot, and referred to the high honour in which his father, President Eliot of Harvard, was held, and how greatly they had hoped that he might be coming to this country as Ambassador. The President's welcome was supplemented by Mr. H. B. LAWFORD, chairman of the reception committee, who referred to the warm welcome many of them had received in Boston at the International meeting of 1907, and spoke with great satisfaction of the fact that the two Associations were now co-operating in the support of missionary work in Canada. Dr. CARPENTER also joined cordially in the welcome, in place, as he said, of the Rev. Joseph Wood, President of the National Conference, who was unable to be present. He recalled an early meeting with Dr. and Mrs. Eliot some fourteen or fifteen years ago, and the splendid energy and capacity he had shown, when minister at Denver, in establishing services at Utah. An instance of that capacity they had in the

successful launching of the International Council, which they owed to Dr. Eliot. They were especially indebted to him, in the midst of his numerous activities, for sparing a few weeks to give them the benefit of his courage, determination, and affectionate goodwill towards those engaged with him in common work. They were glad that they would hear him at Bolton, and that they were to have him for a few days at Oxford, when he would lecture on "Efficiency in Education in the Ministry."

Dr. ELIOT, in responding, made grateful acknowledgment of the heartiness of the greeting he had received. It was not simply to the individual, he knew, but to what he represented, the fellowship of comrades and fellow workers across the sea, who after the way that men call heresy worship the God of their fathers. It was a great pleasure to come face to face with so many people whom he knew all about, whose names were marvellously familiar to him; and he referred also to the great pleasure it had been to make acquaintance with so many at the International meeting. As to that Council, the establishment of which Dr. Carpenter had credited to him, he wanted to say that it never would have gone two inches without the push and determination of two men, named Carpenter and Bowie. In the course of the last ten years he had learnt to rely on the infallible wisdom of those two friends; and now also on the fidelity, industry and devotion of his colleague who so efficiently presided over the British and Foreign Unitarian Association.

I thank you all, said Dr. Eliot, for giving me the privilege of meeting you to-night and exchanging salutations, and of congratulating one another on this great adventure in which we are all engaged. Whenever I meet a company of Unitarians I like to urge on them to not fail to get the fun there is out of such an adventure as ours, the adventure of freedom and brotherhood in religion. It is a great matter of discovery, an infinite delight. What fun to be in a small minority. "All people know more than any one man," said Talleyrand. "But that," said George William Curtis, "is a French epigram, and it is not true." "God is on the side of the big battalions," sneers the bully. And what fun it is for you and me, that we can answer: No, a thousand times, No! Progress, vitality, spring always from the minority. God was with Galileo, not with those who harried him; with Robinson and the Pilgrims over at Leiden, and not with Laud and the bishops at Lambeth; with Lindsey, and not with those who signed the remonstrance with him and then went back; in the slight and radiant form of Channing, the winning voice of Emerson, the deep insight of James Martineau. It is an infinite delight to acknowledge and appreciate what has come to us from our fathers. And I cannot stand here and look at the familiar faces on these walls without acknowledging the debt we owe to the later generation. I was largely brought up under Brooke Herford, and if he taught us anything, it was the fun there is in a cheerful religion. It is a great delight when we have inherited or attained a form of faith that

puts us in harmony with the universe in which we live, with the sweetness of domestic love and the beauty of the world. It is an infinite pleasure to have escaped from all gloomy, dull colours in religion, to be emancipated into the sunshine of a cheerful faith, a faith that justifies illimitable expectations, castles of hope shining all the time along the new horizon. Let us have done with all denominational troubles, the petty concerns that take up time and attention, and commit ourselves to the great truths and ideals in which we profoundly believe. It is joy for us to be following all the time after an ideal that must ever journey before us. To travel hopefully is better than to arrive, and that is part of the fun of this adventure. If all were plain before us, if this work were easy, I would have nothing to do with it. It is the challenge of the difficult task that makes half the pleasure in any resolute man's career. Let us rejoice that we have difficulties to overcome and obstacles to face in championing the cause of true religion and public righteousness.

"Happier to chase a flying goal
Than to sit counting laurelled gains,
To guess the Soul within the soul
Than to be lord of what remains.

Hide still, best good, in subtle wise,
Beyond my nature's utmost scope;
Be ever absent from mine eyes
To be twice present in my hope!"

THE report of the second National Conference of Guilds of Help, which was held at Bolton in February, has just been issued, and may be had of the Secretary of the Bolton Guild of Help for sixpence. It furnishes a good deal of suggestive reading. Mrs. Moser's paper on "The Relation of Guilds of Help to Public Authorities" is a valuable consideration of a most important aspect of the Guild movement. She contends that "the close co-operation of Public Authorities and Guilds of Help should give just the positive constructive force that is so urgently needed to promote real social betterment and that truest charity that will make charitable gifts unnecessary." Alderman Fildes, of Manchester, opened a discussion on "The Relation of Guilds of Help to Charities." He strongly advocated the abstention by the Guilds from giving relief, responsibility for the giving of such to be in the hands of independent organisations. Another valuable and particularly lucid and informing paper is that of Mr. Lowry, Local Government Board Inspector, on "The Unemployed and Public Provision for their Assistance since 1834." "The Place of Relief in the Service of the Poor" and "How to Deal with Distress caused by Intemperance and Wastefulness" were other subjects ably introduced and interestingly discussed. In the former discussion, Mr. Richard Robinson, of Manchester, took part, and, alluding to a previous suggestion of Alderman Fildes, said he thought a helper would have a much better standing and a much finer influence if dissociated from the actual giving of relief, an ideal which he hoped the Guild would keep strictly before it.

IN THE CROW'S NEST.

THIS chapter closes. I preached to-day at Cierfs and Fuldera, and ought now to be at work on my Sunday sermon. But I shrink from the task, for it will be my Predgia da Cumgià, my farewell address. I shall just be able to administer their first communion to my confirmands—my very own, whom I have prepared from the beginning—and then I am to go. They were here this afternoon with the Pre-parands, to give me a parting present.

I confirmed them last Sunday at Cierfs. It was a tearful ceremony. I came back, and had no Instrucziun to take. I felt very forlorn. Then I heard a voice in the woods, which I took for an owl's call. It reminded me that I am going to the Owl's Nest, from Ram to Cam. But the creature was really a chavret, a tiny bird, seldom seen, but much heard in the spring; and on Monday I heard, from the black alders below Furom, the mellow note of a black-bird. Poor thing, while the snow is a yard deep! On Tuesday the post came from Cierfs on wheels—for at this time of year they thaw the sledge-way with soot, and leave the snow standing up at its side like a cliff, stratified, fall upon fall. All the signs of spring are here, and I am to be in England while April is there.

I have already told you what a confirmation is like, but you have not been introduced to a baptism. With us a baptism is a baptism indeed. There is a preliminary collation before the service—cakes and coffee. Arrived in church we sing two verses of a hymn and sit in expectant silence. The doors fly open and the baptismal witnesses march up to the Taufstein. There is, as a rule, one godfather and two godmothers. One of these carries the little vessel containing warm water. The other is enveloped in a huge veil, which covers her head, her arms and her burden. This is a rigid structure, at least a foot and a half broad, made of cane, I imagine, and pillows and lace and diminutive humanity. How she contrives to stand, with a smile on her face, holding this thing out in front of her all through the service I do not understand. I always succumb to the temptation of chopping pieces out of the liturgy for mere pity of her poor arms. The father is probably among the congregation, but the mother must not appear; she is, in fact, very busy in her own kitchen.

When the moment comes the unencumbered godmother folds back the veil, which is disposed like those double curtains at the old St. James's Theatre, and discloses a mummified baby. She removes another covering from the tiny forehead, and stands ready with a soft napkin to wipe away the water. When the baby has been baptised, christened and blessed she covers it again, closes its tabernacle, throws the remaining water under the Taufstein—nobody can tell me why, but it must be done—and the procession marches out, leaving us to our ordinary service.

The rest of the day is spent in feasting. I used to be incredulous of these banquets, in Homer for instance, which lasted from morn till eve. How could you keep it up all day without succumbing to plethora, or intoxication, or both? I know better now. It can be done. I have done it.

You take it very easily, knowing that there is plenty of time. A dish comes on and is disposed of. Then you pledge each other, and talk; or somebody raises a song, and all the rest take it up; now and then an orator strikes his glass, and everything waits until he has perorated. The Pfarrer is always expected to make an appropriate speech, with plenty of humour in it. (A teetotal Pfarrer must cultivate, if he can, the true vinous tone, otherwise he is at a disadvantage.) The whole company may go out together for a little stroll, and return with renewed vigour. Thus the labour of the day is mitigated, but a very respectable amount of solid work is nevertheless accomplished.

These are not merely Rhaetian customs, but prevail throughout Southern Germany. No doubt they prevailed aforetime in England too. How else could Sir Hugh Evans have come out of Mr. Page's house, transacted his little affairs with Simple, and returned to make an end of his dinner? "There's pippins and cheese to come." Shakespeare, you may not be aware, is a German poet. I have read that statement at least six times in German newspapers. Every child in a German or Swiss school has a little box for his pencils, and one of the favourite forms for this receptacle is a little sham bookcase of the German classics, as follows: Goethe, Heine, Wieland, Shakespeare, Lessing, Schiller, Körner, Klopstock. As soon as Germany realises the meaning of Pragmatism, that truth is not something you discover, but something you make, Professor James will win millions of Teutonic disciples, and Shakespeare will have been born in Weimar.

A wedding feast is much the same as a baptismal feast, except that it happens on a week-day; wherefore all weddings are celebrated in spring or autumn, when field-work is less exacting. You assemble at the house of the bride and consume refreshments. After an hour or so a message is sent to the belfry, for the bride will not cross the threshold, nor move one inch during the whole ceremony, except to the sound of bells. When they begin to ring all the women begin to weep. The bride kisses them all and bids adieu. She shakes hands with all the men. Then her father or brother escorts her, closely followed by the bridegroom and Pfarrer, and the whole troop of guests, to the civil officer. The bells cease, and the official remarks, "Due notice has been given, and all necessary papers received. I have therefore to ask, will you take this woman to wife? Will you take this man as your husband?" "Schi," says each in turn. "Then I declare this marriage accomplished," and they are civilly married! Papers are signed. The bells are set swinging once more. Bride and bridegroom lead the way, the women follow, the Pfarrer heads the men, and we all proceed to church. After the religious ceremony the bells ring us back again to the feast. In our valley the cake is always built by Clau Chasper of Lü, and at one point in the feast he appears in shirt sleeves, grasping a huge knife, and makes a speech, in the course of which he demolishes his handiwork. I shall not forget the speech he made at the marriage of his own daughter. It was a choky but telling effort.

A funeral here is very unlike an English funeral. The bells ring all together for half an hour or so before the time. When the Pfarrer arrives they cease, and soon afterwards one bell begins to toll, and continues for about ten minutes. Women in black hoods stand in one silent company, men in their Sunday clothes in another, before the house. Then a bier is placed, the coffin is carried out and set upon it and covered with the parish pall. At once, standing there in the road, the Pfarrer delivers the Pled funeral—the address to the mourners. When he closes the bells begin again, the bearers take up the bier, the women follow it, we men follow the women, as far as the churchyard gate. Friends come from every village, and I have addressed a company of many hundreds. Only a few enter the churchyard. The bells ring on, the coffin is lowered, the bearers take spades and shovel in the earth. In all our churchyards, except Valcava this earth consists mainly of coffin wood and human bones. The skull scene in Hamlet might well have been a real incident in any one of them. At Santa Maria I have counted forty skulls in the soil of one grave. This sounds horrible, but it is taken as a matter of course, and soon ceases to shock. Each grave is opened in order, and it takes about fifteen years to complete the circle in Fuldera. By that time the work of dissolution is accomplished, and, except to sentiment, there is no offence. When the grave is covered the bells cease. Then the Pfarrer first of all announces the exact age of the departed, and thanks all present for the honour they do him by attending his funeral, and for every kindness they have shown him during life. After the prayers the minister turns to the grave and blesses its occupant. “Dear departed brother, the Lord bless thee and preserve thee, the Lord give thee His peace.”

So among Protestants. When the Catholic priest from Valcava conducted the funeral of an old Tyrolerin in Fuldera he gave his address over the closed grave. And at the end he asked for a Paternoster and an Ave Maria for this soul, and another for the next whose body should be buried here. And we all joined at least in the Paternosters. For what harm can a Paternoster do? E. W. LUMMIS.

Fuldera, Good Friday.

IMPERIALISM.

SIR ROLAND WILSON lectured at the Free Church, Ormond-road, Richmond, on Sunday evening, on “Imperialism.” He observed that the subject might have seemed more appropriate to May 23, the Sunday preceding Empire Day, but it was, perhaps, well that in a church which sought to bring together men and women of independent mind, there should be an opportunity of considering some time beforehand in what light they should regard the forthcoming celebrations. Empire (imperium) meant properly command, speaking in the imperative mood, with power to enforce obedience; and the fact to which attention would be called on Empire Day was that the 44,000,000 of the United Kingdom, or the 7,500,000 voters, held collectively that attitude towards great masses of men in other

parts of the globe. The population of the British Empire was estimated at 410,000,000; but, excluding the self-governing colonies, the really Imperial, or autocratic, rule, was exercised only over 350,000,000, mostly in the tropics. Kipling’s “dominion over palm and pine” marked the distinction between the subject populations of our tropical dependencies, and the semi-independent footing of the temperate regions colonised by our own race. It was the right or wrong of the former relations that he had come to discuss. He did not hold that Imperial rule of this kind was necessarily wrong, but he dwelt at length on the conditions which must be satisfied in order to render it defensible, and which were too often disregarded. Of British rule in India, he said that its origin was, speaking generally, legitimate, and that it was beneficial as compared with the state of things which it superseded; but it was not, and never could be, good government as measured by the home standard, and was probably not so good as it could be made if educated Indians had a larger share in its management. The poverty of the country was appalling, the highest estimate of the average yearly income of the whole population, rich and poor together, being less than a fifth of that at which Mr. Rowntree drew his “poverty line” for England. “The most glorious day in the annals of England will be that on which the great Indian Empire, with its vast but compact territory and its 300,000,000 of people, is launched, with our blessing, on an independent career, with English-made laws, English for its official language, and maybe an English prince or English statesman at its head.” The gain and loss, material and moral, of Imperial expansion from the point of view of the ruling country was then examined, with unfavourable results; but it was pointed out that, though the nation as a whole was a loser, certain sections of the community were large gainers, and it was just these sections that counted for most in directing the national policy. The lecturer concluded by enforcing, with numerous illustrations, the point that the names to be more honoured on Empire Day were not those of Empire builders, but those of the men who had striven to purify the Empire from the stain of selfishness, and to restrain the excesses of Imperialism. Amongst the names he mentioned in this connection were those of the late Bishop Colenso, who had striven for justice to the Zulus, and of his daughters, who had spent literally their last penny in the effort to secure a fair trial for the chief Dinizulu, and on whose behalf a Colenso fund was being raised.

THE craving for sympathy is natural enough, and it ought never to be treated harshly, nor thought of as a fault; but it easily becomes ignoble and very morbid, because very selfish. “Oh, if somebody only knew how much I suffer, and would suffer with me!” But would it not be quite as well if I could myself forget it—put it out of my own sight as much as possible? Why should I wish to lay my burdens on others, or make their hearts ache because mine does?—C. G. Ames.

THE BUDDHA THAT IS TO BE.

THERE have already been, the tradition avers, as many as twenty-four Buddhas, or, according to another account, fifty-five. You may read their names and those of their fathers and mothers. You may read the titles of the cities that gave them birth, and of the men and women who were their chief disciples. Yea, the very tree beneath which, meditating, they received enlightenment; to one the Bignonia, to another the Crimson-Tree, to a third the Champaka. Lastly, the height of their figure is given, the varying age they dwelt on earth, and how many leagues the light of their aureole extended.

In the old tales, numbers multiply with true Oriental extravagance, and these Buddhas rise to incredible heights and exist for a bewildering length of years. Thus Tissa was sixty cubits high in body, his age a hundred thousand years, but he lived ninety-two world-cycles ago. In the course of time they seem to suffer shrinkage, for Kassapa’s body was but twenty cubits high, and his age a comparative trifle of twenty thousand years. Such a tradition may account for the colossal images now extant, like the recumbent statue at Polonnaruwa, in Ceylon, forty-six feet long, hewn out of the rock of which it still forms a part; or that near a Jain settlement in Southern India, two hundred feet in length.

After Kassapa came the Buddha, whose person was under average height, and who remained content with fourscore years ere he entered Parinibbana. He was the last of this illustrious race. It is his name that three-fourths of the human world to-day adore—the prince who gave up a crown for the mendicant’s bowl, and regal purple for the yellow cloth, and left kith and kin to save the world from sorrow and from pain. Many devoted beings did he gather around him, who lived in the light of his benign presence; but the day came when he passed from the midst of his weeping disciples, never to return again. To console them, he did not say he would come again, or that he went to prepare a place for them; but he did say that as he was they should become, and whither he went they were also bound.

What a beautiful farewell he took of his favourite disciple, Ananda, the Saint John of Buddhism. The master had already foretold his departure that evening, and Ananda had gone aside to lean against the lintel of the door of the Vihara, that none should see his weeping. But he who read the thoughts of men sent to fetch him, and gave him the comfort that none other had power to render. He told him how for long Ananda had made himself dear to him by acts of love, by a spirit of kindness that never varied, and a goodness that could not be reckoned or gauged. “You have done well, Ananda!” And, turning to the brethren, he bade them witness how he had valued the wisdom and worth of his follower. His last message to Ananda was counsel and promise: “Be earnest in effort, and you, too, shall soon be free.”

Buddhists, however highly they have idealised their master, have never forgotten his lessons to such an extent as to deify their leader and place him outside the pale of humanity. Nothing offers such a con-

trast to the impossible claims made for Christ—his supernatural character and mission, his exceptional position in history, his uniqueness in the scale of human worth, as the insistence made by the followers of the Christ of India that from first to last he was veritably and absolutely human, and what he was all men may become.

I have been reading Bernard Shaw's recent announcement of his acceptance of the Christian ethic. He explains his apartness from Christianity so long by the fact that the churches had always offered an irrational and impossible Christ. Mr. Campbell has, on the contrary, preached a *credible* Christ, and won for his lord the adherence of the clever and brilliant dramatist and lecturer.

Perhaps this reason will help us to understand how Buddhism, without the help of arms, but by the charm of persuasiveness, by the invincible force of gentleness, conquered and won to its side the majority of the human race.* It has offered a credible Christ. The Buddha is not unique, though hard to find in all the worlds. There have been many Buddhas, and there will be many in the future. The making of a Buddha is part of the scheme of human evolution. The pathways of our earnest endeavour converge at that peak.

Gautama, who became the last Buddha, announced that another would appear in five hundred years, but "later on, when his prophecy was contradicted by events, the numbers were naturally made greater." So explains Oldenberg. But is the prophecy really falsified? About that time a great teacher of religion arose in Syria, whom many think worthy to take rank and some to supersede the Avatars of farther East.

Buddhists, however, do not recognise Christ as a brother-lord, and not without reason. Christ, through centuries of weary Sinhalese history at least, has meant torture and persecution, the detachment of their children, the fouling of their women, the desecration of their temples, the destruction of home, country, race, and religion. So the present belief is that five thousand years after Gautama the new Buddha will appear. By many lives of merit, Buddhists hope to be reborn in his day. So far in the future, he is already an influence upon human thought. Already around this expected presence imagination has woven tender dreams. His name is reverently spoken. He is to be called Maitreya Buddha—the Buddha of Kindness. In what cruel days did fond desire give birth to this gentle name? What reign of blood and terror baptized this offspring of man's yearning will? Some unknown Isaiah amid the wreck of

his country's peace saw a golden head for a moment burst through the clouds, and at once anointed it Messiah, and crowned it Christ: Maitreya Buddha—the Buddha of Kindness.

It is curious that Buchanan, in his poem on "The Christ that is to be," should also sing of one who embodied the rising humanitarian instincts of our time and fulfilled them: "Where'er great pity is and righteousness, there dwells the Christ that is to be." All the movements against making experiments on animals, or killing them for food, or using child-labour, or exploiting the poor, seem to herald the reign of some Lord of Compassion, a Maitreya Buddha, or a Christ that is to be.

We see, therefore, that Buddhism is in line with other religions in its fostering of a Messianic Hope. Such hope has sustained the Jews for millennia. The Hindus tell of an endless succession of Avatars, incarnations of God. Some Parsis speak of nine Zoroasters already. The second coming of Christ is a torch that has never been quenched in Christianity.

There is no dearer chapter in the story of human thought than the witness to that ineradicable passion in the heart which builds a fair edifice of hope amid the ruins of despair, the hope that creates out of its own wreck the thing it contemplates. Over all defeat rises the unquenchable star, and it is in the nature of man to refuse, in the teeth of the triumph of evil, to believe in the eclipse of good. The Right, the True, carries with it its own assurance of final victory. Thus faith ever makes challenge to the supremacy of fact and the God of things as they should be ever rebels against the Titan-god of things as they are. Pope's lines have become almost too hackneyed to quote, but they sum up the warrant for all Messianic expectations:—

"Hope springs eternal in the human breast;

Man never *is* but always *to be* blest."

This is the inner testimony that man is not yet man, but man in the making. Man is as yet chaotic, embryonic, greater in his promise than his attainment. The ancient Celts would not endure the thought that Arthur could die. He had passed to Avalon for a season, but he would come again to restore his kingdom. All over Europe such tales have been fostered, and Wagner's greatest works were inspired by their inexhaustible vitality.

The Christ has not left the world desolate; he will come again. If the Buddha has entered Nirvana, another will rise in his stead. Whenever sin gains supremacy, whenever wickedness prevails and virtue is oppressed, "I take birth (said Shri Krishna, symbol of the manifesting Deity) age after age, for the protection of the good and the establishment of true religion."

But little avails this hope unless buoyed up by another. Man—common, average man—is of the same stuff as Christs and Buddhas are made. Long the journey may be, and arduous the struggle; but, aided by the Christ-spirit, by "Buddha-in-the-heart," man has to become even as his master is. Through countless births, under infinitely varied conditions, but growing each step in the thews and muscles of the mind, expanding in knowledge and

wisdom, cradled in many worlds, fed by the love of many races, your line of evolution lies parallel to that of the great, and the glory of your destiny is that one day, pressing God's lamp to your breast, you shall arrive; you yourself are a Buddha that is to be.

J. TYSSUL DAVIS.

Colombo.

NORTH END DOMESTIC MISSION, LIVERPOOL.

THE fiftieth annual meeting of the North-End Mission was held on Thursday, the 1st inst., in the meeting room of the Ancient Chapel of Toxteth. A large number of subscribers and supporters were present, including the Rev. H. W. Hawkes (in the chair), the Revs. J. Collins, Odgers, H. D. Roberts, Chas. Craddock, T. Lloyd Jones, Mr. and Mrs. Alfred Booth, Mr. Philip H. Holt, Mrs. and Miss Holt, Mr. C. Sydney Jones, Mr. Lawrence Hall, and Mr. F. Robinson.

The Committee's report points out the difficulties of carrying on the Bond-street Mission, and the Committee have come to the conclusion that it is now necessary to close this part of their work. Several reasons are given for this step, the changed population around the premises, the fact that the meeting room, situated up a narrow winding staircase, does not now meet with modern ideas of safety, and also that, owing to the death of several large subscribers, the finances have suffered considerably.

The CHAIRMAN, in moving a resolution to this effect, deeply regretted that such a step should be necessary. Mr. Reynolds had done admirable work at Bond-street, attracting and holding a large number of young men, a difficult class to capture. They all sincerely hoped that he would speedily find a new sphere of usefulness. It was possible that certain parts of the mission work could be carried on by lay help, at all events till a purchaser was found for the building. The financial difficulty was the real obstacle.

Mr. C. SYDNEY JONES, in seconding the resolution, pointed out that it was largely owing to Mr. Reynolds' successful work that the building surveyor had limited the numbers to be allowed to assemble in the room.

The Rev. WALTER REYNOLDS said that while he too regretted the necessity which terminated his ministry at Bond-street, he felt after careful consideration that it was the only way out of the difficulties with which the Committee had to contend.

A resolution was then passed expressing hearty appreciation of Mr. Reynolds' successful work on behalf of the mission during the past four years.

A resolution of confidence in the Rev. J. L. Haigh and congratulations on his work at Hamilton-road was also passed.

Mr. Haigh, in replying, stated that the work at Hamilton-road was continuing to prove itself in every way a great success. So much so, that the desirability of an enlargement of the premises has been brought forward. Plans have been drawn showing how this may be done, providing a good club room for the young men, and extensions of the Upper Hall, allowing for the Sunday School and evening meetings,

* On the subject of comparative statistics see the warning of Professor Rhys Davids in the introduction to his handbook on "Buddhism." With this proviso he gives the estimated number of Buddhists in the world as 500,000,000 (40 per cent. of the whole population), and the whole body of Christians as 327,000,000 (26 per cent. of the whole), the total population being put down as about 1,300,000,000. On the other hand, the Rev. L. H. Jordan's book on "Comparative Religion" (T. & T. Clark, 1905) in a chart of the principal religions of the world gives the total as 1,540,000,000, and of these puts down 520,000,000 to Christianity, 240,000,000 to Confucianism, 210,000,000 to Hinduism, 205,000,000 to Mohammedanism, and only 130,000,000 to Buddhism. The Confucians of this estimate are doubtless included in the other huge total under Buddhism.—ED.

which are at present so overcrowded. The Committee considered this was a wise step to take, as the conditions surrounding Hamilton-road were such that useful work of a religious nature and social improvement could well be carried out, thus concentrating their whole energies on the one centre.

The cost is estimated to amount to £875, and an appeal has been made to the subscribers to provide this amount. Subscriptions may be sent to Mr. Mark P. Rathbone, 26, Exchange-street E., Liverpool.

The committee, with Rev. H. W. Hawkes as chairman, Mr. Mark P. Rathbone hon. treasurer, and Mr. Kenneth Cook hon. secretary, were re-elected for the ensuing year.

A vote of thanks to the Chairman, proposed by Mr. Alfred Booth, closed the proceedings.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

WITH an annual income well over one thousand pounds, with balances on every department of its work aggregating over £300, and with an invested reserve of £500, the Manchester District Sunday School Association must be regarded as one of our most fortunate and most important institutions. In the range and variety of its activities and the scope of its operations the Association has long outgrown the geographical limitation implied in its title. Its constituency covers a great part of the north, midland and northern counties, and the Association is, in fact, a federation of six local unions with the addition of a number of otherwise unattached schools. Eighty schools are affiliated with the Association, either directly or through their local unions. Of these schools seventy-two have this year furnished statistical reports. From these it appears that they have 1,447 teachers and 14,246 scholars, 5,621 of the latter being over 16 years of age. The schools are varied in size and character. One school reports one teacher and nine scholars, while another reports 700 scholars and 27 teachers. This latter school, Mill-street, Liverpool, heads the list, and next comes Lower Mosley-street, Manchester, with 607 scholars and 47 teachers. Besides these there are three schools with over 500 scholars, Gorton and Willert-street, in Manchester, and Chowbent. Two schools have over 400 scholars, eleven have over 300, ten have over 200, and twenty-four have over 100.

The services rendered to this little army of teachers and scholars the Association sets forth in its annual report, an interesting publication of over 50 pages. In various ways it concerns itself for the spiritual, intellectual, physical and social welfare of its constituency. An excellent scheme of systematic Biblical instruction has been adopted and published; lectures and addresses have been given and official visits paid to many schools; temperance work has been carried on as well as an anti-gambling propaganda. The musical publications of the Association are as popular as ever. Ten thousand copies of

the Whit-week hymns have been issued, and a further 10,000 copies of the hymn-book ordered, and a further edition of the tune-book. Arrangements have been made for holding a summer school for teachers at Park Hall, Hayfield, during the week beginning June 12. Hayfield is a glorious centre and Park Hall a typical English manor house, surrounded by well-wooded grounds, which open out on to the illimitable moors. The homes department of the Association continues to expand and flourish. A new home was opened last year, making the third. The Association is now equipped with a great holiday home where, in the summer, it entertains parties of one hundred teachers and scholars each week and with convalescent homes for junior and senior scholars, and others. Nearly sixteen hundred scholars, teachers, and friends stayed in these homes last year for periods varying from one week to several months.

The annual meeting of the Association is always one of the largest and most interesting of our northern gatherings. Only the largest and best equipped schools can venture to entertain the Association. Given a popular centre and a fine day, then anything up to a thousand visitors may be expected. Both these conditions were satisfied this year. Gee Cross is one of our most efficient schools. Enjoying the most perfect range of school buildings any one could desire, it rejoices still more in a devoted band of 65 teachers and 377 scholars, 151 of the latter over sixteen years of age. Gee Cross is also a most popular centre, for it is at the foot of Werneth Low, one of the most famous beauty spots in East Cheshire. Again the Manchester District shared the good fortune of the whole country in the perfect weather on Good Friday. Bright sunshine, but not too hot; a cloudless sky and soft spring air made the day an ideal one for a great gathering. The morning service was attended by a congregation which crowded the beautiful chapel to its utmost capacity, and still left many clustering round the open doors. The Rev. T. P. Spedding was the preacher, and he spoke some eloquent words of counsel and sympathy drawn from his long experience in one of our best schools. Dinner was served to over seven hundred persons (including forty at the vegetarian table). The service was excellent, all the young people working with a will. More friends came after dinner, and tea was served to about nine hundred. Meanwhile, the more devoted had spent two hours at the business meeting, what time the ninety and nine had climbed Werneth Low confident in the wisdom and integrity of those they had left to transact the Association's affairs. The main feature of the meeting was an eloquent and inspiring address, reviewing fifty years' progress of the Association by the President, the Rev. John Moore. Then came the rapid passing of formal resolutions and the election of officers. All the work of the Association is done by voluntary labour. Besides the president and treasurer, there are eight secretaries, and of these ten officials six are ministers and four laymen. The business over, a hearty welcome was given to the representatives of kindred associations who had come

from London, Birmingham, Yorkshire, and elsewhere to attend the meeting, to which the various gentlemen responded with interesting accounts of the work in their own localities and congratulations on the work of the Manchester Association.

The chapel was crowded and overflowing at the evening meeting, when the chair was taken by Mr. S. Ashcroft, one of the strongest supporters of the work at Gee Cross. Hearty thanks were accorded to the hosts of the day, to which the Rev. A. R. Andreae responded. He also read a letter of affectionate greeting from the Rev. H. E. Dowson. Addresses were then delivered by the Rev. E. W. Sealy on "Subject Matter in the Sunday School," the Rev. W. Griffiths on "A Successful Sunday School," and by the Rev. H. B. Smith on "Our Duty to the Child." A little discussion followed, and then another Good Friday gathering was numbered with the happy memories of the past.

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS.

SIR,—Returning homeward on Saturday, after attending the very successful meetings of the Manchester District S. S. A. at Gee Cross, I broke my journey at Hayfield so as to visit Park Hall, where the Sunday school teachers are to meet on June 12 next. A mile climb from the station along the high road, and then, following directions, I entered the wooded grounds of the Hall in the midst of the Derbyshire hills—one of the many beauty spots in England. Teachers who are able to attend the Summer School will no doubt have a healthy holiday and a good time all round. The large house was originally a gentleman's residence. I was shown some 13 or 14 bedrooms simply but comfortably furnished and two large rooms for lectures and meals. The place seemed altogether well suited for the purpose of the session.

The accommodation is limited, although, in addition to a camping-out party, a few rooms may possibly be obtained in the houses near; but to avoid disappointment I would advise early applications to be made by those desirous of taking advantage of the exceptional opportunity offered. All inquiries and applications should be addressed to the hon. secretary, Rev. W. Holmshaw, The Parsonage, Blackley, Manchester. ION PRITCHARD,
Hon. Sec., S. S. A.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE sixty-second annual meeting of this Association was held at the Elder Yard Chapel, Chesterfield, on Easter Monday. There was a large attendance of teachers and friends. The religious service was conducted by the Rev. Kenneth Bond, and the sermon preached by the Rev. J. Worsley Austin.

The Committee's report, presented at the business meeting, records some progress. A school has been started in connection with the new congregation at Coalville. The number of teachers remains the same as last year—208; but the scholars show a decrease of 20—1,921 against 1,941 in 1907. The elder scholars have, however,

increased from 434 to 580. The report draws attention to the comparatively small number of elder scholars who join our congregations, and emphasises the necessity of encouraging them to become members.

The Rev. W. H. Burgess was elected President for the ensuing year, and the Rev. A. H. Dolphin, Vice-President.

Miss C. Gittins, of Leicester, proposed the following resolution, which was carried unanimously:—"That this annual meeting of the North Midland Sunday School Association rejoices in the passing of the Children's Act, which came into force on the 1st of this month, and expresses the earnest hope that all the teachers and members of the Association will acquaint themselves and others with the provisions of that Act, and do their utmost to secure a firm and wise administration of it."

After tea the Rev. E. I. Fripp read a paper on "The Culture of the Imagination in Sunday School Education," which was followed by a brief discussion.

Our Chesterfield friends are to be congratulated on this most successful Easter gathering.

GEORGE DAWSON MEMORIAL.

An impressive meeting was held in the Waverley-road Church, Small Heath, Birmingham, on Tuesday evening, April 6, to commemorate the removal to that church of the George Dawson memorial tablet from the Church of the Saviour, in which Dawson ministered from 1847 until his death in 1876. The Rev. W. C. Hall, who presided, said that they would treasure the memorial as a most interesting and historic relic in connection with the city. Mr. William Johnson, in the old days a member of the congregation of the Church of the Saviour, gave an address in which he vividly recalled the memory of the teacher and friend, who did so great a work in Birmingham.

George Dawson, who was born in 1821, settled in Birmingham as a young man of 23, as minister of a Baptist chapel, and at once made his power felt as a vigorous and original preacher; but very soon also as one whom the bonds of the Baptist denomination could not hold. The Church of the Saviour was built for him, and on August 8, 1847, he preached there for the first time. In that sermon, said Mr. Johnson, Dawson "formulated the principles of church fellowship and justified its coming into existence (the Church of the Saviour) on the ground that existing churches failed to meet the demands of the age. He did not claim novelty for those principles. 'Far better,' he said, 'to seek diligently whether they are true.' But he did assert that the demands primarily were these: 'Full freedom of thought—unity or oneness of spirit—unity of the best men for the best ends notwithstanding minor and necessary differences—Brotherhood and Equality—not the equality of having, independently of the equality of being'—a church which should not have ranks or grades of priests, especially of priests claiming a freehold in the souls of the parishioners ('all are priests' he said)—but a church in which 'however poor or ignorant a man might be, it should be remembered that he

brought at least one precious offering to God's altar—a heart to be purified, a soul to be made better, an intellect to be enlightened—that he brought one more worshipper for God, and one more lover for man.' The age, he said, demanded a church for the doubters, a church in which a man might come though he said, 'I believe not yet that doctrine of your creed'—a church in which it should not be dishonourable to doubt, for doubting is evidence of thought, of desire, of earnestness." The fearless young preacher met with plenty of opposition and reprobation from the side of current orthodox opinion, but his view of the religious needs of the age was fully justified, and Mr. Johnson bore witness to the awakening influence he exerted as a preacher, and to his deep and abiding influence as a friend.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—The first marriage in Richmond Hill Church was solemnised on Saturday, April 10, 1909, when, as is usual on the occasion of the first marriage in a church, a bible was presented to the bride.

Coalville.—Another very successful tea and social was held in the Unitarian Hall on Good Friday, presided over by Mr. W. Savage. A good programme was gone through, the proceeds to be devoted to the building fund. On Easter Sunday evening Mr. Goacher, hon. sec., conducted the service, and preached on the subject, "The Atonement."

Crewes.—There are signs of revival among the people at this little outpost. Within the last few weeks about twenty new names have been added to the membership roll of the Free Christian Church. With a view to introducing the new members to the regular worshippers, a conversation was held on Wednesday, April 7, which was highly successful. There was an excellent attendance, and a spirit of warm cordiality prevailed. An entertainment, comprising tableaux vivants, elocution, and music, kindly provided by a number of friends from the local Congregational Church, was greatly enjoyed. In a brief address of thanks to the entertainers the Rev. H. Fisher Short expressed his pleasure at the healthy condition of the church and the good feeling of the congregation, at the end of four and half years, towards his wife and himself. The course of ten Sunday evening lectures on "The Great Christ Question" continues to attract good attendances. At the close of the course Mr. Short will give a supplementary lecture on "Jesus or Christ: A Reply to Dr. Warschauer."

Dundee.—The visit of the Rev. S. A. Eliot, D.D., President of the American Unitarian Association, who preached on Tuesday evening in the Unitarian Church, was warmly appreciated.

London: Kentish Town.—From the Clarence road Free Christian Church comes a report (undated) of a recent most successful evening in the schoolroom, when the entertainment was some scenes from Dickens's novels, admirably rendered under the direction of Mrs. Terry, and warmly appreciated.

Lydgate.—The 214th anniversary of the opening of the chapel was celebrated on Sunday and Monday week. On the latter day a public tea was provided, and at the subsequent meeting the annual report, which was of an encouraging nature, was presented. The Rev. L. Tavener, who presided, extended a hearty welcome to the visitors, and, in reference to their scheme for a new Sunday-school, expressed the hope that their next annual meeting would be held in the new school. He thanked them for the heartiness with which he had been received since he came to be their pastor six months ago, and acknowledged the support accorded to him by members of the school and the chapel. The

Rev. W. Mellor, the Rev. Dr. Thackeray, and Mr. Alfred Owen also spoke. Mr. W. Heeley moved, and Mr. Shrigley seconded, a vote of thanks at the close.

Manchester: Longsight (Welcome Meeting).—On Wednesday, April 7, a service was held in the Gaskell Hall to welcome the Rev. G. C. Sharpe on his settlement as minister of the church after his secession from the Primitive Methodist Connexion. There was a large gathering of the congregation and friends, including many of our ministers of the Manchester district. Mr. John Heys welcomed Mr. and Mrs. Sharpe on behalf of the congregation. It was at Mr. Heys' house that a few friends gathered just forty-three years ago to hold religious service from which developed the present church. He has extended a welcome to each of the ministers during that period. Addresses were also delivered by Mr. C. Wright on behalf of the Sunday-school, the Revs. Dendy Agate on behalf of the ministers of the district, Ottwell Binns, who was associated with Mr. Sharpe during their respective ministries some years ago in Scarborough, T. P. Spedding and Mr. J. Wigley, the newly elected president of the Manchester District Association. The Rev. Chas. Peach welcomed Mr. Sharpe as his nearest neighbour-minister, and expressed the hope that he would bring with him some of the religious fervour of the Church in which he had been nurtured. Mr. Sharpe, in responding, expressed his conviction that they had a real and true religion such as would meet the prevailing unrest and the needs and conditions of inquiring minds of the present age. A selection of songs and part songs was given during the evening by members of the choir.

Oldbury.—The annual congregational meeting on Monday, March 29, took the form of an evening "At Home" in the Free School, when encouraging reports were presented of the year's work.

Oldham.—A very successful two days' bazaar was held in the Lord-street school on April 1 and 3, the object being to raise £300 to paint and decorate the school, alter the class rooms, provide for separate heating of the class rooms, and other things. The bazaar was opened on the first day by Councillor T. B. Taylor, who recalled some interesting memories of the school. On Saturday, April 3, the opener was the Right Hon. A. Emmott, M.P., who spoke as a Churchman, and formerly a member of the Society of Friends, and made a cordial and sympathetic speech. The receipts at the close were over £300.

Pudsey.—The last of three successful "At Homes" at the Unitarian Church was given in the schoolroom on Saturday, April 3, the host being Mr. Fred Ogden, a Wesleyan, and prospective Liberal candidate for the division. Mrs. Ogden was unfortunately prevented by indisposition from being present. Mr. W. J. Noble presided, and the host of the evening made a sympathetic, broadminded, and very interesting speech. The object of the "At Homes" was to raise £100 for sanitary and other improvements in the church.

Rawtenstall.—The Unitarian Church and School were reopened on Good Friday after renovation and redecoration. There was an organ recital early in the afternoon, followed by a service, at which the Rev. E. G. Evans was the preacher and "A Creedless Church" his subject. After tea the Rev. D. R. Davies presided at the opening ceremony, which was performed by the Mayor of Rawtenstall, Councillor J. Grimshaw. The Mayor congratulated the congregation on their recently achieved independence and on the improvement effected in their buildings. He was cordially thanked for his presence, and a concert followed. On Sunday the reopening services were continued, the Rev. R. N. Cross, of Manchester, being the preacher.

Stalybridge (Farewell).—There was a large gathering at the Hob Hill School on Saturday evening, April 3, to bid farewell to the Rev. W. G. Price, on his removal to Hale. Mr. James Jackson presided, and said that Mr. and Mrs. Price would leave the happiest memories behind them of the four and half years they had spent with that congregation. Mr. Elliott Haigh spoke on behalf of the Sunday-school, and Mr. William Thompson joined in the expressions of gratitude and good wishes. School and congregation had united in the presentation to Mr. Price of a roll-top desk. The Rev. A. E. Taylor, of the Congregational Church, and the

Rev. Charles Rushby spoke of the warm regard in which they held Mr. Price, and the pleasure it had been to work with him and with his predecessors in the town. The Revs. H. Bodell Smith and E. G. Evans, as near neighbours, also spoke, and Mr. Price then responded, thanking his friends for their gift, and warmly reciprocating the feelings which had been expressed towards him.

Watford.—The little congregation which for the last five months has enjoyed more commodious quarters in the Conservative Club annexe, has had to return to the Lime Tree Temperance Hotel for a place of meeting. The action of the club authorities that has made this step necessary is much to be regretted, not only on account of the prejudice that prompted it, but because the alternative room, while comfortable enough for a few, is not a place from which it is convenient to appeal to the town.

OUR friend and contributor, the Rev. Felix Taylor, B.A., is about to go to America, where we trust that opportunities of ministry may open for him. He is to sail for Boston by the Cunard s.s. *Saxonia*, leaving Liverpool Tuesday, May 4. That he will be received with generous kindness by our friends in New England, and as far West as he may go, we know from happy experience. Twenty-two years ago Mr. Taylor entered our ministry at Liverpool, and has since been at Northampton, Tenterden and Richmond.

THE delightful account which we publish this week of "My Correspondent in St. Luke's," will surely set a good many of our readers wishing that they could enter into a correspondence of the kind. We will gladly put any woman of culture who desires it into communication with "V. E. C.," who kindly offers to furnish introductions for this pleasant purpose.

THERE is no happiness equal to that of self-devotion to a great and noble end. Success is not indispensable to blessing here. An earnest soul can never be joyless and dry.—*J. J. Taylor.*

TO CORRESPONDENTS.—Communications have been received from the following:—W. C., M. C. G., J. A. K., H. M. L., H. R., H. D. R., M. R. S., J. M. L. T., P. H. W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 18.

LONDON.

Acton, Cressfield-road, 11.15, Rev. W. E. WILLIAMS, B.A.; 7, Rev. ARTHUR HURN.
Barnet, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. J. JUPP; 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.

Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; and 7.
Ilford, Unitarian Christian Church, High-road, 11, Mr. S. PENWARDEN; 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
Peckham, Avondale-road, 11 and 6.30.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. MORGAN WHITEMAN.
Stoke Newington Green, 11.15, Mr. PERCY CLARKE, LL.B.; 7, Mr. ION FRITCHARD.
Stratford Unitarian Church, 11, P.S.M., Mr. A. CAUSEBROOKE; 6.30, Rev. D. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, Worple Road, 11, Rev. ARTHUR HURN; 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHELTENHAM, Bayshill Unitarian Church, Royal Will Place, 11 and 7, Rev. J. FISHER JONES.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. V. D. DAVIS, B.A.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. J. HALL, M.A.
LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. M. WATKINS.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, The Principal.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAYCKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

DEATHS.

FIELD.—On April 10, at Battledown Gates, Cheltenham, Ellen, widow of the late F. E. Field.

THOMAS.—On April 14, in London, William Edward Thomas, eldest son of H. Felix Thomas, of Holmlea, Addiscombe-road, Croydon.

IN MEMORIAM.

ANNIE M. HARWOOD, beloved wife of A. C. Harwood, of Forest Gate. Obit April 16, 1908, aged 64. "Though lost to sight, to memory dear."

THE REV. JAMES E. STEAD is open to receive appointments after April 25.—Address, 13, Wallwork-terrace, The Hague, Stalybridge.

Situations.

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